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R. Herring (T) A

S E R M O N

PREACHED

At the Cathedral Church of

Y O R K,

September the 22d 1745;

On Occasion of the present
REBELLION in SCOTLAND.

By the Most Reverend Father in God,
THOMAS Lord Archbishop of *York.*

Y O R K:

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M. DCC. XLV



To the Reverend

The CLERGY

OF THE

Diocese of *YORK.*

My Reverend Brethren,

PLease to accept the following Sermon as an Instruction from me, in these dangerous Days, to bestir yourselves in Defence of your Country. I have chosen one Topick of Admonition ; the same, and many more, are open to your Consideration: For as an honest Clergyman cannot want Zeal, so neither can he be at a loss for Argument, in Defence of his holy Religion, his King, and the Laws of his Country.

Popery, and arbitrary Power, so often checked and defeated by this
honest

honest and gallant People, are now making a new Attempt upon us ; and by a Way which ought in a strong and peculiar Manner to raise our Indignation ; the Countenance and Support of *France* and *Spain* ; Nations hitherto despicable to us for their Weakness, and hated for their Perfidy and unmanly brutal Cruelty.

I pray God give you Spirit and Courage, and a clear Understanding, to instruct your People ; and enable you, by his Grace, to shew yourselves, in the Midst of Danger, shining Examples of Integrity in your Religion, Loyalty to your King, and Fidelity to your Country.

I am,

Your affectionate Brother,

THO. EBOR.

ECCLES. Chap. viii. Vers. 2.

*I counsel thee to keep the King's commandment,
and that in regard of the oath of God.*

THE Design of the wise Author, *Solomon*, is, to secure from the Subject that Honour and Obedience which is due to the King, as the Protector and Guardian of the publick Safety; and his Manner of urging it is worth observing: *I counsel thee*, says he, *to keep the King's commandment*; my Age and Experience, who have so long held the Reins of Government in my Hand, gives me a Title to press this Advice upon you with more than ordinary Authority: And therefore, because I am so well acquainted with the evil Consequences of Disobedience, and have seen, in so many Instances, Faction and Rebellion ending always in the Mischief, and often in the utter Ruin of turbulent and unquiet Spirits, I counsel you, I would advise you, as the most prudent Method you can take, most for the Peace and Comfort of your Life, that you *keep the King's*

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commandment ; *i. e.* that you be obedient to the Laws of your Country, honour him who is the Protector and Preserver of them, and shew yourself an Example of a quiet and peaceable Disposition. This is certainly your wisest Course, and I would counsel you to follow it. But that is not all that is in it ; your Obedience is tied upon you by other Arguments, and ye must needs be subject, not only for Wrath, not only to avoid the Inconveniencies of Rebellion, and the just Displeasure of the Magistrate, but for Conscience sake ; for you must remember, that you have entered into the most solemn religious Engagement, and that your Obedience to the Government under which you live, is become your indispensable Duty, *in regard to the oath of God*, which you have taken to maintain and support it. Lay these Things together therefore, and imprint them upon your Minds, and see whether I have not good Reason to press this Advice upon you as of the greatest Consequence ; and not only to counsel, but to adjure you by the Regard which you have to the Peace and Safety of your Life, and by the Allegiance which you owe to *God*, that you *keep the King's commandment*.

It will not, I believe, be thought an unseason-

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able Juncture (dropping for the present the first Part of *Solomon's* Advice, concerning the Inconvenience and Mischief of Rebellion, to those who are engaged in it ; which, however, will be considered too in the Course of the Argument) to dwell very particularly upon the second ; and to examine into the great Importance of that Consideration, which demands our Obedience to the Supreme Magistrate, as our Duty in regard of *the Oath of God*, by which we have engaged and promised it. And the best Way perhaps of doing Justice to this Part of the Argument, will be, by shewing the great Iniquity of Perjury as it affects our Fidelity to the Government which protects us ; for then it will appear, by very clear and strong Reflexion, how much we are obliged to be peaceable, and obedient *to the King's commandment, in regard to the oath of God.*

I said I thought the doing this would not be at this Time unseasonable, I should have said it is most necessary ; for Perjury productive of Rebellion is no common Calamity, but such an one as threatens the very Being of our Nation, and the Ruin of every thing which is dear and valuable to us : And our Allegiance to God, our Loyalty to the best of Kings, our Love to the

happiest Country under Heaven, and our common Charity to the Souls of Men, make it our necessary Duty, that all of us contribute, in our proper Sphere and Station, to expel this fatal Mischief, and to remove this foul Scandal from amongst us.

I propose it to you therefore, that you would take occasion, from this very wise Advice of *Solomon*, which I have read to you, to go along with me in reflecting upon the monstrous Wickedness of Men, who disobey *the King's Commandment*; or, which is the same Thing, who betray the Laws and Interest of their Country, in direct Violation of *the Oath of God*, by which they have obliged themselves to preserve them. And we shall find, that as the Iniquity of publick Perjury appears in some Circumstances which are common to every Degree of that Sin, so it is still in a more aggravating Manner distinguished by others which are peculiar to this worst Degree of it. And,

First, This Perjury proceeds from a false and perfidious Heart, and therefore brings a most foul Stain upon a Man's Character; and shews that he wants the most amiable Part of it, Sincerity.

cerity. Sincerity is a natural Duty : For, whether I am sworn to it or not, I am obliged to speak the Truth, and to keep my Promise. To be a Liar, is of all others the most odious and shameful Quality; and we have almost all of us so quick a Sense of our Obligations to Truth and Fidelity, that we cannot brook even the most distant Imputation of having forfeited them. Sincerity in our Words, and Faithfulness in our Promises, is the highest Commendation that can be given of us; and there is no hearing the Character, without envying the Possessor of it; when we are told of any Man, that he uses Truth and Plainness in all his Words and Doings, that his Tongue is ever the true Interpreter of his Mind, and his Expressions the lively Image of his Thoughts and Affections, and his outward Actions exactly agreeable to his inward Purposes. But, if he is full of insidious Devices, and little Tricks and Fetches of Craft and Cunning; if he is all over false Appearance and deceitful Disguise, both in his Words and Actions, this will spoil and taint every good Quality he can have besides : Nay, the more extraordinary his other Qualities, so much the worse; for, if very considerable and useful Parts are joined to a very wicked and insincere Mind, he will be the
more

more dangerous and mischievous Hypocrite. So that, if there was nothing worse in Perjury than this, that it is a Breach of a natural Duty, and that it brings a Stain upon a Man's Reputation, which all the good Qualities in the World cannot wipe out; this alone were a very heinous Circumstance, and sufficient, one would think, to deter any one from being guilty of it, even in Reverence to himself, and in regard to his Honour and good Name. But there is much more in it than this; for, when I have bound my Allegiance with an Oath, that in the very End and Nature of it implies a more peculiar Obligation to discharge it truly: For the Purpose of my entering into it, is to give the very best Testimony that I can of my Fidelity, and that the Person with whom I am concerned may thence receive the best Assurance, that he may safely repose in me the greatest Trust and Confidence; and therefore, to deceive him under such Circumstances of Affiance in me, is the vilest and most abominable Treachery. And how shall I answer it to myself, if I have appealed to the great God of Heaven for Confirmation of it, and called upon him in the most solemn Manner, to be a Witness of my Truth, or an Avenger of my Falshood? For all this is implied in
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the religious Usage of an Oath ; for then I am understood to appeal to God as a Witness of my Thoughts and Actions ; to that God who is infinitely true, and can deceive no Man ; to that God who is infinitely wise, and can be deceived of none, whose all-seeing Eye is continually upon my Heart and Actions, and whose Ear is a constant Witness of all my Words, and ought therefore at all Times to deter me from Falshood and Hypocrisy. How bold and daring then must my Impiety be, if I appeal to him, as present, to confirm what I know to be false, and call upon him, who is Truth itself, to bear Testimony to my Iniquity ? Is not this to put the greatest Affront and the foulest Scorn upon God himself, and to treat his most holy Majesty with a less Degree of Reverence than I would pay even to a good Man ? There is no conceiving the strange Impudence of this Impiety, in appealing to God himself to bear Testimony to my Integrity, when I am conscious that I am selling my Soul for the Wages of Hypocrisy and Falshood. 'Tis a shameless Insolence in Wickedness this Perjury, and seems to be a Sin even of a deeper Dye than Scarlet. Other Sins carry their Shame along with them. The Drunkard, the Thief, and the Adulterer, compared to the
false

false Swearer, are Sinners of some Modesty; so far from desiring God to be a Witness of their foul and atrocious Actions, they would avoid his Presence, and retire from him if they could: But Perjury has this daring Degree of Wickedness peculiar to it, that it wilfully affronts even the Majesty of God, and calls upon him to see and to observe with what a steady and confirmed Impiety they can dishonour his Name, and defy his Vengeance. For there is this further implied in the Nature of an Oath, that we appeal to his Justice, as well as to his Knowledge, and do in effect desire him that our Falshood may be followed by his severest Vengeance. And, sure, nothing can add Weight to our Obligations to Truth and Fidelity, which are already bound upon us by the just Fear of God's Curse and Indignation: For Perjury, under these Circumstances, is a very desperate Degree of Wickedness indeed; and the miserable Wretch who is guilty of it, has taken his utmost Pains to shut himself out from any Appeal to God's Mercy; for he has voluntarily thrown himself upon the divine Justice, and voluntarily exposed himself to its utmost Rigour and Severity: And he is in so much worse Circumstances than any other Sinner, that one may almost say he has not so much

as left himself a Reserve in the Goodness and Compassion of God Almighty.

Let him remember, but let him tremble at the Remembrance, that, when he took the holy Book into his Hand, and bound his Fidelity by his Religion, he was understood to mean ——

“ Let this Engagement of mine be made in the
 “ most solemn Manner, and let all the World
 “ take notice, that, if I am false to Truth, and
 “ to the Trust reposed in me, I desire no Part
 “ in the Goodness and Mercy of God, nor in
 “ the Blood of my Redeemer; may the Indi-
 “ gnation and Curse of God attend me here,
 “ and may my Name be blotted out of the Book
 “ of Life.”

These are the very bad Circumstances which attend the Commission of this monstrous Sin in every Degree of it, that it taints and corrupts a Man's Honour and Reputation, and is a most wicked Affront and Indignity offered to the Majesty of Heaven. But, when it appears in Treachery and Disobedience to the Civil Government, it is then seen with new Circumstances of Aggravation; for, that most certainly proceeds from the most vile and detested Principles, and tends

to bring about the worst and most unworthy Purposes.

View it in its Principles and Motives, and you will find the Foundations of it laid in the darkest and most black Dispositions ; in Men, whose Minds and Consciences are perpetually intoxicated by Ambition, by Pride, by Covetousness, by Revengefulness, by Faction ; which last is nothing else but a wicked Compound of Pride and Covetousness, and Ambition and Revengefulness, united and made fast together by Hypocrisy : Qualities, all of them ungovernable ; and which continually animate Men, who are enslaved by them, to break loose from all the most sacred Ties of Reason, of Religion, and of their sworn Allegiance to God and to their Country.

For, to Men of these Dispositions, it is no Argument of Peace and Obedience, that the Administration of a Government is in the wisest Hands, and that every thing is managed with the exactest Justice and most scrupulous Observance of the Laws. — If their Pride and Ambition is not satisfied, and if they are not distinguished by Posts of Dignity and Honour, they will endeavour to spoil the Order and Regularity of Things ;
and,

and, if they are not allowed a Share in the conducting it, they will contrive Ways to clog the Wheels of Government, and make it drive heavily, if they cannot overturn it.

To Men of these Dispositions, it is no Argument of Loyalty and a peaceful Demeanour, that every thing is secured to them which can make their Lives comfortable and easy; that their Property stands upon the Basis of the Laws; that their Goods and Possessions are guarded from all Violence and Outrage; and that every Man is allowed to dwell safely *under his own vine, and under his own fig-tree*. — All these are inconsiderable Advantages, not worth our Thanks or our Remembrance. — 'Tis a sufficient Grievance, and will abundantly justify their Disobedience, that they are cut off from every Opportunity of enriching themselves and Families, and must submit to be contented with a moderate and easy Fortune, when they might be laying the Foundation of distinguished Grandeur and Magnificence.

To Men of these Dispositions, whose Hearts boil with Malice and Revenge, it is no Argument for a meek and dutiful Behaviour, that they live

under the Protection of the mildest and best natured Prince, and the most just and equitable Government. For, if they are not allowed the Pleasure of Revenge, and to execute their Malice upon the Men they hate, in spite of all Obligations to the contrary, from Religion and common Gratitude, they will revile the King, and fly at his Name and Honour with the greatest Virulency, and with the most false and odious Calumnies, and blacken the Administration by artful Misrepresentations, invidious Constructions, and malicious Aggravations.

To Men of these Dispositions, who feed upon Faction, and love to live in Storms, it is no Argument to excite their Zeal for their King and for the Honour and Interest of their Country, that they are blessed with the happy Influence of a Government which labours for the Peace and Prosperity of the Publick, and employs their utmost Wisdom and their utmost Care to kill the lurking Spirit of Tumult and Disquiet. They are uneasy, if they are not active in Sedition; and that very Tranquillity embitters the Pleasure and Happiness of their Lives, which is the greatest Blessing to every body else. What can be said more to expose these wicked Principles, and
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to shew this blackest Degree of Perjury in its proper Colours, this foul Scandal to our Religion, this base Dishonour to a Man's Reputation, this monstrous Impiety to God, this vile Treachery to our King and Country? What can be said more to expose it, and to make the Guilty as contemptible, as they deserve to be, in the Eyes of just and peaceable and honest People? What but to consider a little to what unworthy and mischievous Purposes it tends directly?

I would not falsify my Word and Oath, although it were to effect some good Design; tho' it were to protect the Innocent, to help the Fatherless and Widow, to save or to assist the Miserable; though it were to guard my Country from impending Mischief: And shall I then be induced to do it in order to pervert all Equity and Justice, or to endanger or destroy my Country? How naturally do we exclaim against the Villany, and how heartily join our Voices in throwing all the Reproach we can upon the perfidious and false Swearer? How do we hunt him out of the Courts of Justice, and almost banish him the common Society of Men?

Behold the Man, we say, (pointing him out
to

to Disgrace and Punishment), who, by the Help of his abominable Perjury, can oppress the Righteous in spite of the Justice of his Cause, the Integrity of the Judge, and almost of the Providence of God.

Behold the Man who confounds Right and Wrong, Truth and Falshood, Justice and Injustice; who can make the Oppressor insolent, and the Innocent mistrustful; who can render the Decisions of Juries as precarious as those of the Sword; who can despoil Virtue of its best Security, and can arm and protect the Malicious and the Murderer.

Behold the Man who can hear and see unmoved, and even with an Air of Pleasantry and Complacence in his Success, the Lamentations of the Oppressed, the Cries of injured Orphans, the Tears and Sighs of poor and distressed Widows, the Ruin of whole Families, and the shedding of innocent Blood. Is our Indignation just against such Villanies, and shall we sit indifferent when those of much greater Magnitude are transacting? These Effects of private Perjury are detestable enough: But what are they compared
to

to the miserable Consequences of Perjury ending in Rebellion ?

To enkindle in you a just Zeal and Abhorrence of such Practices, I must not tell you that they intercept, in particular Cases, between the innocent and the happy Influence of the Magistrate, but that they strike at the very Foundations of Government itself ; I must not tell you that they injure Property, but destroy it ; not that they stop the Execution of the Laws, but that they pluck them up by the Roots ; not that they obstruct Justice in its Course, and bring undeserved Ruin to the Oppressed, to Orphans, to Widows, to private Families. These Circumstances, hateful as they are, do yet come very short of its Effects. And, to give you a full and compleat Notion of the Mischiefs of publick Perjury and Rebellion, I must pass before your Eyes a melancholy Scene of a fruitful and happy Country made a Place of Desolation and a Field of Blood ; I must represent to you Friends, Neighbours, Brethren, all at fatal Variance, and sheathing their Swords in one anothers Bowels ; I must represent to you all Property confounded, and our Goods and Possessions made the Prey of the next Invader ; I must fill up the frightful Scene
with

with Houses torn down and rifled ; Temples, which now appear in their just Beauty and Magnificence, defaced, and levelled with the Ground ; Villages burnt up ; Cities laid in Ashes : In one Word, I must represent to your Eyes (what I hope you will never see but in Imagination) our excellent King, possessed of as much Justice and Mercy and Good-nature as ever Prince was endowed with, falling by the Hands of blood-thirsty Rebellion ; our Country ruined ; our Religion, Laws, and Liberties wrested and torn from us. And, to close all, (if God for our Sins should suffer that to be the Issue), I must represent to you the bravest People in the World, used to give Law to others, and to be had in Reverence of all their Neighbours, made the Scorn and Derision of them that hate them, and ignominiously filling up the Triumph of an insolent Conqueror ; one who has neither Birth nor Law to intitle him to a Crown, and who is under such Obligations to the most covetous and rapacious People, that the Riches and very Life-blood of three Kingdoms will not satisfy them ; one who has been bred up in a Hatred of the Protestant Reformed Religion, and in Love and Bigotry to that which is little better than a sad Corruption of the Christian, and a Medley of Wickedness

Wickedness and Superstition; one who has been educated in the tyrannical Maxims of scandalous and corrupted Courts, who neither love nor understand the Liberties and Interests of Mankind. For, if this Rebellion, rising from a Cloud no bigger than a Man's Hand, should grow up into a frightful Storm, and scatter Desolation round us, it will owe its Progress to the Countenance and Support of *France* and *Spain*, our old and inveterate Enemies; who have no other Reason for disturbing our Repose, but because we endeavour to stop the Overflowings of their Tyranny, and stand up in Defence of the Liberties and Repose of *Europe*. God forbid their wicked Machinations should take Effect! Providence has often confounded them, and we humbly hope will find out a Way to save us once again. But, if they are ordained to be the Scourges of a sinful People, the Punishment will sit the heavier upon us, for coming from the Hands of those whom we despise and hate. — Let us humble ourselves before the Throne of God, acknowledge his Justice, and implore his Mercy, and at the same time stand up as becomes us, and shew ourselves Men: And, for a Pattern to our Conduct, let us look into the Annals of that illustrious Queen, now with God, by the Brave-

ry and Wisdom of whose Arms and Councils these haughty Tyrants were once humbled, and humbled to that Degree, as almost literally to crouch to us for Bread. And shall we now submit? Shall a Nation whose Establishment is founded, as to Religion, in Reason and the pure Sentiments of the Gospel, and, as to its Civil Policy, in the tenderest Regard for the Good and Liberties of human Kind, receive Law from those whose Religion is such as an honest Hea-then would be ashamed of, and whose Government is absolute ill-natur'd Tyranny? God forbid.—We are not yet so fallen.—Let us be true to our Engagements and our Duty to the best of Kings; he will be true to us, and stand up in Defence of those Laws which have inviolably been the Rule of his Government: But Falshood and Perfidiousness will undermine his Councils, disarm his Forces, and defeat his best Endeavours for the Publick; and therefore, if such, in our present Circumstances of living happily under the best Constitution, are like to be the fatal Effects of Perjury and Rebellion, you will all, I am sure, join with me in affirming, that they who, in spite of their most solemn Oaths, can forfeit their Allegiance, and lend an helping Hand to hasten such dreadful Ruin as this upon
us,

us, must be Men whom neither a natural Sense of Good and Evil, nor Duty to the Magistrate, nor Love to their Country, nor Justice to their Neighbour, nor Compassion to their Fellow-subjects, nor the Presence of God, nor an Appeal to his Knowledge, nor an Appeal to his Justice, can keep within the Bounds of Fidelity and Truth.—This Reflexion you will make, and this Reflexion will kindle in your Breasts a just and noble Ardour to hunt out and prosecute this spreading Wickedness, this horrible Abuse of God's holy Name, this open Contempt of his Judgment, this insolent Defiance of his Vengeance, this Treason against human Society; which undermines the very Foundations of publick Peace and Justice, and the private Security of every Man's Life and Fortune.—It is the least we can do for the Credit of our Religion, for the Honour of our King, and for the Prosperity of our Country, to make this Vice as contemptible as it is impious, that all the World may see, that we are not yet so decayed in our Religion, but that we have a conscientious Sense of its Obligations; not yet so abandoned to all Sense of Gratitude and Duty, but that we can be jealous for the Honour and for the Happiness of the best of Kings; not yet so

out of Love with Liberty, or so ignorant of the Means to preserve it; not yet so far deluded in our Judgment, but that we can discern the Difference between a wise and free Government, established by wholesome Laws, protected by the justest and mildest Prince, and guarded and secured by the Religion and Courage and Fidelity of loyal Subjects; between such a Government, and that of a Popish Fugitive, brought in by Blood and Devastation, settled upon the Ruins of all Law and Liberty, conducted by the Maxims of a People who are Strangers to all Justice and Good-nature, and supported by the timorous and feeble Hands of Treachery and Perfidiousness.

A SPEECH, made by his Grace
the Lord Archbishop of *YORK*,
at the presenting an Association
entered into at the Castle of *York*,
Sept. 24. 1745.

My Lords,

Gentlemen,

My Reverend Brethren of the Clergy,

I Am desired by the Lords Lieutenants of the
several Ridings, to open to you the Reasons
of our present Assembling; and, as the Adver-
tisement which has called us together, is in eve-
ry body's Hands, and the Fact now speaks itself
too plainly, a few Words will be sufficient on
the Occasion.

It was some time before it was believed, (I
would to God it had gained Credit sooner), but
now every Child in the Kingdom knows, that
the Son of the Pretender is in *Scotland*, has set
up his Standard there, has gathered and disci-
plined an Army of great Force, receives daily
Increase of Numbers, is in Possession of the ca-
pital

pital City there, has defeated a small Part of the King's Forces, and is advancing with hasty Steps towards *England*.

What will be the Issue of this rapid Progress, must be left to the Providence of God: However, what is incumbent upon us to do, is, to make the best Provision we can against it; and every Gentleman, I dare say every Man in *England*, will think it his Wisdom and his Interest to guard against the mischievous Attempts of these wild and desperate Russians.

But the great Mischief to be feared, which ought to alarm us exceedingly, and put us immediately on our Defence, is, the certain Evidence, which every Day opens more and more, that these Commotions in the *North* are but Part of a great Plan concerted for our Ruin.—They have begun under the Countenance, and will be supported by the Forces of *France* and *Spain*, our old and inveterate (and late Experience calls upon me to add, our savage and blood-thirsty) Enemies: A Circumstance that should fire the Indignation of every honest *Englishman*. — If these Designs should succeed, and Popery and arbitrary Power come in upon us, under the Influence

fluence and Direction of these two tyrannical and corrupted Courts, I leave you to reflect, what would become of every thing that is valuable to us.

We are now blessed with the mild Administration of a just and Protestant King, who is of so strict an Adherence to the Laws of our Country, that not an Instance can be pointed out, during his whole Reign, wherein he made the least Attempt upon the Liberty, or Property, or Religion of a single Person. But, if the Ambition and Pride of *France* and *Spain* is to dictate to us, we must submit to a Man to govern us under their hated and accursed Influence, who brings his Religion from *Rome*, and the Rules and Maxims of his Government from *Paris* and *Madrid*.

For God's sake, Gentlemen, let us consider this Matter as becomes us, and let no Time be lost to guard against this prodigious Ruin. To your immortal Honour be it spoken, you have considered it, and are now met together to call in the unanimous Consent and Assistance of this great County. This County, as it exceeds every other for its Extent and Riches, so it very naturally

rally takes the Lead of the inferior ones ; and it will be extremely to our Credit, give Courage to the Friends of the best Constitution in the World, damp the Spirit of its Enemies at home, (if any such can be conceived in *Britain* at this dangerous Crisis), and be an Instruction to those abroad, that there is still Spirit and Honesty enough among us, to stand up in Defence of our common Country. This will be the Use of an unanimous and hearty Declaration of Fidelity to our Country, and Loyalty to our King. But the Times, Gentlemen, call for something more than this ; something must be done, as well as said ; — and the Fund for our Defence, already begun, and now to be proposed to this great Assembly, will, 'tis hoped, from Reasons of publick Example and publick Safety, meet with the hearty Concurrence of every Individual that composes it ; and, at the same time that your Hearts go along with the Association, your Hands will be open to support the necessary Measures of Self-defence.

As to you, my Reverend Brethren, I have not long had the Honour to preside among you ; but, from the Experience I have had, and what I have always heard of your honest Love to your
Country,

Country, (if you permit me to say so), I will be your Security to the Publick, that you will decline no Pains to instruct and animate your People, nor Expence, according to your Circumstances, to stand up against Popery and arbitrary Power, under a *French* or a *Spanish* Government.— We scorn the Policies of the Court of *Rome*; have no Interests separate from the People; but, on every Occasion, where our Country is concerned, look upon ourselves as incorporated with the warmest Defenders of it; or, if we do desire to be distinguished, it will be by our Ardour and Zeal to preserve our happy Constitution.

Let us unite then, Gentlemen, as one Man, to stop this dangerous Mischief; from which Union no Man surely can withdraw or withhold his Assistance, who is not listed into the wicked Service of a *French* or *Spanish* Invasion, or wholly unconcerned for the Fate of his *bleeding Country*.

May the great GOD of Battles stretch out his all-powerful Hand to defend us; inspire an Union of Hearts and Hands among all Ranks of People, a clear Wisdom into the Counsels of his

D

Majesty,

Majesty, and a steady Courage and Resolution into the Hearts of his Generals.

The Association.

WHereas there is now a horrid and unnatural Rebellion formed and carried on in *Scotland* by Papists and other wicked and treacherous Persons, countenanced and supported by the old and inveterate Enemies of our Country, and the Religion and Liberties thereof, the Crowns of *France* and *Spain*, in order to dethrone his present Majesty King *George*, the only rightful and lawful King of these Realms; and, having subverted our Religion, Laws, and Liberties, (which God forbid), to set upon the Throne a Popish Pretender, a Dependent and a Slave to those tyrannous and corrupted Courts: We the Lord Archbishop of *York*, Lords Lieutenants, Nobility, Deputy-Lieutenants, Justices of the Peace, Clergy, Gentlemen, Freeholders, and others of the County of *York*, whose Names are subscribed to this Writing, and every of us, being of Opinion, that, in Times so full of Danger and treasonable Practices as these are, an Union of our Hearts
and.

and Forces will be most conducing to his Majesty's Safety, and the publick Good of our Country; do voluntarily and willingly bind ourselves every one of us to the other, jointly and severally, in the Band of one firm and loyal Society; and do hereby promise, That, with our whole Powers, Bodies, Lives and Estates, we and every of us will stand by and assist each other in the Support and Defence of his Majesty's sacred Person and Government, and will withstand, offend, and pursue, as well by Force of Arms, as by all other Means, the said Popish Pretender and Traitors, and also all Manner of Persons, of what State soever they be, and their Abettors, that shall attempt, act, counsel, or consent to any Thing that shall tend to the Harm of his Majesty King *George*, or of his Royal Highness the Prince of *Wales*, or any of their Issue, or to the Subversion of his Majesty's Government. And we do by this Instrument declare, that no one of us shall, for any Respect of Persons or Causes, or for Fear or Reward, separate ourselves from this Association, or fail in the Prosecution thereof, during our Lives.

Dated at the Castle of York, the twenty fourth Day of September, in the Year of our Lord One thousand seven hundred and forty five.

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